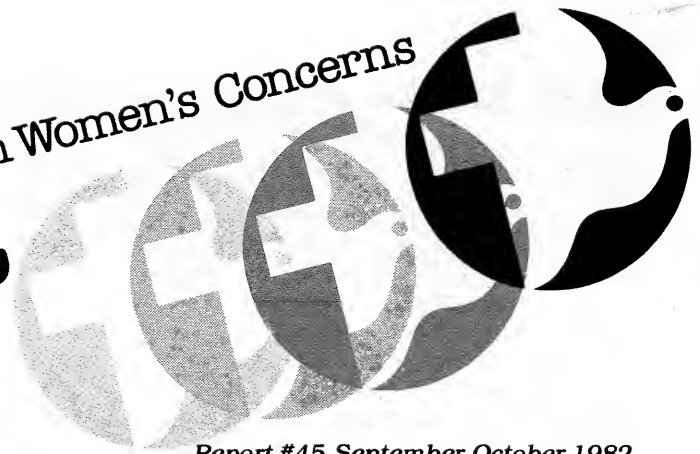


# MCC Committee on Women's Concerns report



Report #45 September-October 1982

## Focus on Peace and the Power of One Person

Who cares about the armaments race? I do. What I have done about it feels very small—not powerful. But I believe in the power of the peace movement because I believe that God grieves at our ability times fourteen to devastate this planet.

This year I sat with the petition asking for “an immediate, bilateral, and verifiable freeze on the production and deployment of nuclear weapons as an important first step to ending the nuclear arms race.” I sat with it at a Mennonite Central Committee relief sale, at a United Methodist annual conference, at the Nebraska State Fair, and in the malls of a couple of shopping centers. Sometimes I caught the eyes of a passer-by, sometimes not. These are some observations:

It's understandable why the “business types” in a capital city walk on by—not seeing me, much less the petition. As a group their bread is often specifically buttered (and jellied) by the arms race. Petition signing and three-piece-suits don't naturally mix.

I was surprised that so many young people walked on by—but usually at least glanced at me. In some faces I read the need for comic relief; in others, despair; in others, a complete blocking of the possibilities that would extinguish them. One young man called back to me over his shoulder, “I'm for nuclear!” I puzzled over that one for a minute.

I cannot understand why so many “churchy” type people walked on by. Those who claim the label “evangelical” know that if they kill an “enemy” who is a Christian, they are killing a sibling; and if the enemy is not Christian, they are taking away that person's chances of ever becoming one.

When engaged in conversation, some of these folks say that we must serve God by protecting—at any cost—our country from Godless communism and continue to spread the gospel. But some of these same kinds of

people rejoiced last Sunday when a missionary to Hong Kong reported that the population of Christians in China grew from 700,000 in the 1940s to a current estimated *minimum* of 5,000,000 (some estimate 50,000,000).

Many “rural types” walked on by the petition, and among these were probably a lot of Mennonites. And I know, we desperately want to be good citizens. After all, the government has been good to us as a people. How dare we criticize our God-ordained government which, for all its imperfections, is the best one in the world?

One person said, “I'll sign it when the people march for peace behind the Iron Curtain.” Well, I have good news: On August 2, seventy peace marchers crossed into Hungary, and in Miskolc were joined by thousands of local residents. The next day in Budapest, 500 people joined them on their way to Vienna.

It was the children who—as a group—frequently stopped to see and sometimes sign the petition. Curiosity? Often an awesome understanding. O.K., I confess I lured them with paper cranes and took advantage of chances to tell them the story of *Sadako and the Thousand Paper Cranes*, and “please, no more bombs.”

But with all the people in Nebraska who walked past the “freeze petition” without signing it, 10,000 did sign it. In Lincoln, 8,000—enough to result in the city council to vote six to one in favor of a bilateral, verifiable freeze of weapon-making.

I listened to the person who cast the dissenting vote at that meeting. From the bottom of his heart he spoke about his longing for peace. But how, he asked, can we have peace if we are not feared? And (others would join him) why did Russia practice an invasion last June (as the senior editor of *Readers' Digest* elaborates) if they don't intend to invade. To which I add, “And why did we spend \$69 million to have 6,000 American troops ‘play war games’ for four weeks last year in the Middle East and top it off with the name ‘Bright Star’?”

Lord, God of Creation, please teach us how in the world we can at least be friendly adversaries rather

*continued on page 2*

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*Material for this Report was compiled by Edith Krause, Aldergrove, British Columbia, and Muriel Thiessen Stackley, Lincoln, Nebraska. Edith has just completed three years on the Committee on Women's Concerns, representing General Conference Mennonite women in Canada.*

## Edith Krause Interviews a Peacemaker

*Mildred Fahrni was born "the day after the century" and has been active in various peace movements for the last fifty years. She is presently a member of the Fellowship of Reconciliation, active in the Coalition for Nuclear Disarmament, and is a member of Servas, an international traveling/hosting organization which was formed to promote better international relationships. For fifteen years, until last winter, Mildred worked as the winter relief director of the Friends' voluntary service headquarters in Mexico City. She now lives in her father's house in Vancouver, and has international students from the University of British Columbia boarding with her much of the year. She attends a nearby United Church.*

**Edith:** How did you first get involved in peacemaking?

**Mildred:** As a person who was trying to follow my early teaching about the life of Jesus and the Christian point of view (and one who has not achieved it to any great degree but nevertheless has held it as a goal), I feel that peacemaking has given direction to my life and led to my involvement in various movements. These have as their goal the ideals which I find portrayed in Christianity. My father was a clergyman in the Methodist Church in Canada, and I was exposed to very direct and straightforward presentation of the teaching of Jesus, not from a theological point of view but from the point of view of a way of life that sought to build the type of society in which people would live together as caring human beings. As the Friends say, a society that would "do away with the occasion of war." Because those principles were instilled very early in my life, they formed my outlook and through the years have remained the directive. They have conditioned my relationships with family and friends and people in the community, as well as giving me some objective understanding of how international relations should be forming in order to build a peaceful world. But, just as one falls in one's personal life, we see the international picture far removed from those principles.

To me it seems just absurd to think of people claiming to be Christians and yet trying to justify the use of violence and military force which would involve the destruction of people rather than bringing them together in understanding and goodwill. I feel we have a great deal to do in awakening people to the contradiction between the teachings of Jesus and the principles of government as we have them, which define the objective of society as maintaining a high standard for a particular group over which they have jurisdiction rather than considering the wellbeing of humanity as a whole and working toward this. As we look to the future we will have to realize the necessity of being willing to reduce our own standard of living, to reduce our concern over our way of life in the western world, where we not only have sufficient but too much. And how to make this real to people who are accustomed to think only of "I" and "we," "we" being a small group (community or nation) into a larger concept of world community and caring for every human being—it's a long educative

process. It means reversing the attitude of the majority of people in the world. People are becoming aware of the impossibility of using violence as a solution to our problems. While we have felt it was necessary to provide security through having a means of defense, we now realize that these so-called means of defense are largely means of destruction.

**Edith:** I have the impression, though, that many people who support the disarmament movement do so because nuclear weapons threaten our standard of living. Many people still haven't grasped what you are saying about working for the well-being of human beings around the world rather than just for ourselves—that is, dealing with the issues that wars are based on.

**Mildred:** Yes. I've been involved in many peace movements from the time we started with the Campaign for Nuclear Disarmament. Through the years, different organizations have come to being; some have lasted a long time, and some have had a short life. But the one with which I've been most consistently involved has been the Fellowship of Reconciliation, which started at the time of the first world war by people who said we can't condone or take part in war of any kind and be true to our Christian principles. At that time a German, Sigmund Schultze, and a Quaker who were attending a conference in Europe heard the call for all foreigners to get out of Germany. The Quaker left for the train, and as he and Sigmund Schultze said goodbye, they said, "No matter what happens between our countries, we must be friends and try to reconcile our differences and bring about a state of goodwill and peace." They gathered together in their different countries people of like mind and took their directive from the Bible statement, "I have given unto you the ministry of reconciliation." They said, "We must find out the roots of violence and remove them." These they found to be racial discrimination, economic exploitation, and nationalism. And so the history of the Fellowship of Reconciliation has been one of being involved in movements that were seeking to bring about justice, goodwill, and understanding. It has consistently maintained the position that violence only creates greater violence. It's not simply a position of opposing war and saying that a particular war is a vicious war or that these particular weapons are vicious weapons. While this is perfectly true, our major emphasis must be a way of life that does away with the occasion of war.

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### Focus on Peace and The Power of One Person *continued from page 1*

*than visceral enemies with those who also inhabit this beautiful planet of yours. Please take away our bent toward sinning. Teach us to treasure the intricacy of your creation, the protectiveness of the ozone layer. The precision of genes and chromosomes. Please give us the willingness to negotiate, the ability to mediate, the openness to be mediated. Please take away our need to have "an enemy." Lord, God of Creation, we plead for peace. Amen.—mts*

I think the basis of our differences is the emphasis on the self. And here, I think, the Christian community has learned a great deal from Gandhi, who was not concerned about himself but was willing to give his life, and, following the way of Jesus, he showed how in the world today, one must face the forces of violence in a nonviolent way. We still, I think, cling to the feeling that our own existence is most important, and a great deal of present day psychology has emphasized the importance of the individual—finding ones identity and clinging to it. Whereas, I think, the teaching of Jesus was just the opposite: the recognition that everyone is a sister or brother, that the person's dedication to good-will reaches into living involving economic status and relationships with people on every level. I had opportunity to spend some time with Gandhi; I felt that he had portrayed the Christian life much more clearly than anyone I know since the time of Jesus, and this is a great challenge to the Christian church.

**Edith:** When did you meet Gandhi?

**Mildred:** I met Gandhi first when he attended the Roundtable Conference in London, England, and I had been spending a year doing voluntary social work in the east end of London. Muriel Lester, who was head of that community development, had traveled in India and had met Gandhi on a couple of occasions. When she heard he was coming to England, she invited him to come and visit at Kingsley Hall. He came, with his son, two secretaries, and a few friends, and spent the weekend with us. After involvement with the people of the east end of London, he said, "I feel at home amongst the poor and I will stay here." And so he stayed with us for four months and refused to go up to the apartment that had been reserved for him in Knightsbridge. Those of us who were in the community could get up and go to the period of worship which he had with his inner circle every morning and go with him on his morning walk. We all felt quite free to ask him personal questions or questions of social concern, and I came to know him in this personal way. This gave me such an insight and inspiration that before he left I said, "Bapu" (as we all called him, meaning father), "I would like to visit you in India some time," and he said, "Of course, you must come, but you should come soon." And I said, "Why?" He said, "One does not know what will happen." When he went back he was immediately arrested and he was for a period in jail. By the time I was able to assemble resources to go to India, about ten years later, he was living in Sevagram, which was the center that he chose in the poorest part of India, in the poorest village to live the rest of his life and try and help the people in that area. I stayed there a couple of weeks and saw the work that was being done through education, housing, and methods of better agriculture. He was instituting co-operative programs of all kinds. I came to understand his theory in a very practical way. I found that this was one of the richest experiences of my life.

**Edith:** In 1931-32 you were in Britain with the Fellowship of Reconciliation. What happened after that?

**Mildred:** I came back to Canada and intended to go on with teaching. But because of the depression, I was told I would have to wait until there was an opening. I was offered a position with the YWCA, which I accepted. I



Credit: Interkerkelijk Vredesberaad (IKV) (Interchurch Peace Council, Netherlands)

worked with unemployed women and girls, trying to help their situations through education and social activities, helping them to gain some sense of self-confidence at a time when they had been refused any share in the work of the country and were feeling depressed about their futures. We opened up a center in the Burn's Building down at Carroll and Hastings, and made this a drop-in center, a place where they could get inexpensive food. We set up a program of courses—educational and practical—so that they could have some activity, come together, and find support in each other. We did what counseling we could. I worked with that for a year and then went into girls' and young peoples' work with the Canadian Memorial Church, the same type of program, and worked another year. By this time, I had become more enlightened in the economic situation of the country and its relationship to this whole period of depression. I was also involved with a study group on social problems, which developed into a political wing called the Reconstruction Party. As time went, I became more widely involved with the labor movement and eventually, as representatives of the Reconstruction Party, we went to Regina to join with other groups, labor groups and farm groups in forming the Cooperative Commonwealth Federation. From then on I became involved in the political life of the country. We went out with this commitment: basically, "from each according to his ability, to each according to his need" which was consistent with my religious beliefs and my concern for humanity. In the early days of the CCF we were almost evangelists promoting a way of life which didn't seem to be particularly political. We knew we were not going to get control of the government, but we felt it gave us a platform to talk to people. So I ran in an election and I ran in a by-election, but I became an "also-ran" except eventually I became a member of the Vancouver School Board under the CCF. So I had my flare of political activity.

Then the next important activity in my life was after the Japanese had been evacuated from the coastal area (because they were looked upon suspiciously as opposed to the government) and were settled in various isolated areas of the province. There were elementary schools in the districts, but no high schools. The provincial government said that the federal government had seen fit to remove the children from the schools in cities and therefore the federal government must take the responsibility for providing education where it had placed them. And the federal government said, "Education is the responsibility of provinces; they must meet this need." There was no solution, so some of

the churches banded together and said, "We must help these children; they've got to be able to go on with their education." And so they asked for volunteers to go into the schools in the interior and I volunteered to go into New Denver. That was a very important period of my life; it gave me the opportunity to see the reaction of a people who were unjustly forced into a way of life to which they were unaccustomed and in which their economic status was greatly impaired. They lost a great deal materially and, although the government tried to make some amends, many never recovered what they had lost through the removal and the destruction of their fishing equipment and homes. The reaction of those people was something that just amazed me. Without any attempt to use violence, they accepted the situation in which they were. Even the RCMP (Royal Canadian Mounted Police) guards that were left on duty said they had never dealt with a mass of people under suspicion who had been cooperative and so accepting of their situation.

I also had a very interesting time later on in that same district when the government, again very unwisely, took action to force the Dukhobor people who were against their children going to school because they maintained that in the schools they were being taught capitalism and militarism. After trying various efforts to make the Dukhobors send their children to school, the government took the children out of their homes and put them in this camp that had been previously set up to look after the Japanese, behind the barbed wire fence, and allowed the parents to come and visit through the fence only once a month. Because I had known some in the Dukhobor community and was very concerned about the situation, I was able to go with some families to visit their children. When you saw a mother trying to kiss her child through barbed wire fence or heavy duty wire fence or try to give something to the child, such as a banana (poked through a square in the fence), you realized how grave the situation was and came to understand something of the problems of the Dukhobors. There had been little attempt on the part of the

government to help the Dukhobors understand the regulations in Canada and to make compromises that were necessary. The Dukhobors became more isolated and more antagonistic, and the solution has never been completely worked out. It is one of the black spots of the history of Canada.

Sometimes I feel I've been through various incarnations. In recent years, since I retired from social work (I was director of the West End Community Center for a period of time), I have given myself to working with the peace groups. I'm still active in the Fellowship of Reconciliation and, through it, in the Coalition for World Disarmament which has been instrumental in bringing about this great surge of interest which was displayed this spring in the march which was held in which 35,000 people went over the Burrard Bridge (in Vancouver) and held a great rally on Sunset Beach.

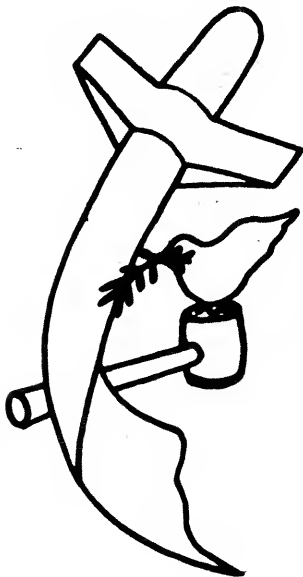
**Edith:** Were you there?

**Mildred:** I surely was. And then also at the rally that took place at the Peace Arch. This change from one of criticism and indifference on the part of a large section of the population is very encouraging. Great progress has been made.

**Edith:** What kind of activities do you think ordinary people can get involved in? You've had quite an extraordinary life, but what about the rest of us?

**Mildred:** Well, many of the women in the Voice of Women are so-called homemakers, which is one of the most important vocations in the world; they, too, find time to take part in gatherings of women where they get support and inspiration and education. They've built up a great library of material which has operated from a center on Vancouver Island and are able to supply materials to all kinds of groups and organizations. They themselves have disciplined themselves to a good deal of reading. They send resolutions and sometimes delegations to government; they write letters to government; women who have young children at home find time to write letters or sometimes just cards; they circulate petitions amongst their neighbors; they talk to people they know; they sometimes resort to phoning or sending telegrams to their members of parliament or the legislature, stating their position. We are informed that the representations to the members of parliament do have an effect, that one letter represents maybe a hundred people because there are far more people who say, "Oh, well, I haven't got time. I don't know what kind of letter to write." The Voice of Women says "You've got to put it into expression." There are ways of supporting those who are able to be more active—going to gatherings and marches, displaying bumper stickers and window posters to encourage people who are a little bit shy. It's been very interesting to hear people in these recent rallies say, "You know, this is the first time I've ever done anything like this."

Then, of course, the greatest contribution that a woman can make is with her own children, in using nonviolent and constructive methods. The more you see of homes in which there are good relationships between children and the parents, the more you realize that here is the basis which will build a peaceful world; and the more homes you go to where there is conflict



Credit: New Call To Peacemaking

## Why Should I Care? I am Going to Heaven Anyway

by Henry Krause

Earlier this year, in response to a newspaper article on the possible effects of a nuclear attack on our city, an evangelical minister wrote a letter to the editor of the paper, which was headlined "We need plenty of weapons to nuke tar out of red bully." That more or less sums up the contents of the letter.

In contrast, in November of 1980, the General Synod of the Netherlands Reformed Church, in a pastoral letter to all congregations, stated, "We understand the present arms race as an expression of a far-reaching crisis in our culture in which there may be seen disobedience to God, failure to love our neighbors, an inclination to save ourselves at any price, and a reliance upon our own powers. We call upon each other with urgency to communal repentance before God and to the confession of our corporate sin.... Religious freedom and freedom of speech are among the essential achievements of our society for which we are thankful. We have no illusions about political systems from which we wish to remain free and which we fear. But as believers we can say: We can live with our Lord no matter what the political system may be. In no case does the defense of our freedoms justify basing our security on the possible destruction of everything dear to us and to our opponents and on an assault on the creation." In light

of these two vastly differing points of view, what then is the Christian response to the nuclear arms issue?

As citizens of the world, we are called to be rational in the world, to think pragmatically. Evil exists; therefore we must stop it, using whatever means at our disposal. But the Gospel of Jesus Christ calls us to what could be conceived as irrationality, to a different Kingdom and a different set of principles to live by, an order fraught with paradoxes and mysteries. Although Paul (Romans 12:1,2) tells us not to conform—not to adapt or mold ourselves to our culture—but to live transformed lives, as Christians we often struggle much harder to "be all things to all people," to appear respectable and wise in the eyes of the world, and so we temper Jesus' words to fit the reality and rationality of the world. We need to see Christ seriously, to take the Gospel message seriously, and to view the world and our relationship to it from the perspective of the reality and rationality of the Gospel. Then we will no longer be concerned just with what is pragmatic, but with what is ultimately true. And we may even come to the conclusion, as one Christian writer has, that "adjustment to society is a highly dubious goal for the Christian."<sup>1</sup> In "A Devout Meditation in Memory of Adolf Eichmann," Thomas

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and violence and discord, the more you realize that we are far from peace in the world. So let no woman ever feel that her position as a mother is an unimportant one. This is the basis on which the future will depend. **Edith:** Do you think being a woman makes a difference?

**Mildred:** Yes, I think it makes a great difference. I certainly do feel that women have a caring for the human race that is deeply engrained because they are the ones who suffer to bring life into being and they are involved with the process of development and growth before and after birth in a way that men are not. Now I do feel that there are many men who have a great sense of nurturing too, but on the whole I think that it is obvious women have a very special role to take in the enhancement of life, and they for the most part realize that they have this role.

**Edith:** A lot of people do not feel that their contribution is significant. They don't feel that anything they could do will make a difference, and so they do nothing. You've obviously maintained momentum for a long time. How have you managed to do that?

**Mildred:** Well, I've been greatly helped by the example of other people that I have known. I mentioned especially Gandhi. He was a very ordinary person. He studied law and then was employed by a law firm. When called to his first case in court, he was so tongue-tied he couldn't say

anything. He was such a flop to the firm that had employed him that they sent him off to Africa, partly just to get him out of the work where they were most actively involved. It was there that he had his great awakening.... I think of people in very humble positions, very simple people, who have been able to maintain an allegiance to what to them was right and who have lived significant lives, though they don't realize it. I think of people who have influenced my life and perhaps have never realized that something they have said, something they have done, has had an influence on me. Perhaps they will never feel that they have made any contribution, but I can pass that on to someone else. Who am I to say that what I do and what I try to do in my life is of no importance?

**Edith:** Do you have hope for the future?

**Mildred:** I have hope for the future. While there is life, there is hope. If it should come that there is a holocaust, then at least we'll have tried. But if we give up now and say there's no use, it's hopeless, and that's defeat right there. So I prefer to be on the winning side and to maintain this position of willing yourself to hope, making yourself to hope, making yourself realize that it is possible. If it has been possible for you to do certain things, then it is possible for others. We'll just have to continue trying to make an impact while we can.



Merton reflects on the fact that at his trial, Eichmann was pronounced perfectly sane, perfectly adjusted to his society. Merton concludes that:

It is the sane ones, the well-adapted ones, who can without qualms and without nausea aim the missiles and press the buttons that will initiate the great festival of destruction that they, the sane ones, have prepared. What makes us so sure, after all, that the danger comes from a psychotic getting into a position to fire the first shot in a nuclear war? Psychotics will be suspect. The sane ones will keep them far from the button. No one suspects the sane, and the sane ones will have perfectly good reasons, logical, well-adjusted reasons, for firing the shot. They will be obeying sane orders that have sanely come down the chain of command. And because of their sanity they will have no qualms at all. When the missiles take off, then, it will be no mistake.

We can no longer assume that because a man is "sane" he is therefore in his "right mind." The whole concept of sanity in a society where spiritual values have lost their meaning is itself meaningless. A man can be "sane" in the limited sense that he is not impeded by his disordered emotions from acting in a cool, orderly manner, according to the needs and dictates of the social situation in which he finds himself. He can be perfectly "adjusted." God knows, perhaps such people can be perfectly adjusted even in hell itself.<sup>2</sup>

On a more practical level, there are many reasons why Christians should be concerned about the arms race. First of all, we need to reconcile the dichotomy between inner and outer spirituality. The ten commandments call us to a right relationship with other people as well as with God. The Old Testament prophets condemned Israel as much for injustice perpetrated on the poor as for idolatry. In order to live in reconciliation with God, we must be reconciled to our neighbors.

Secondly, the Gospel calls us to peace. Our Anabaptist theology calls us to a commitment to peacemaking. This is not an issue of practicality, but one of obedience to God. Now even the proponents of the "just war" theory see nuclear war as evil. In a "just" war, civilian populations are not involved directly, the destruction caused by the war is less than the destruction it is trying to prevent, and a "just" war is fought only in self-defense. None of these criteria apply to the nuclear war since in such a war it is primarily the civilian populations that will suffer, the destruction caused by the holocaust is unimaginable, and, since both the U.S. and the U.S.S.R. are most actively involved in preparing "first strike" weapons systems, the predominant military strategy realistically seems to be one of "getting them before they get us."

Over a million dollars a minute worldwide is spent on the military. Over one-half of the world's resources are squandered on the military. Canada budgeted \$5.9 billion for defense for the 1981-82 fiscal year. In contrast, only \$0.1 billion was allocated for medical research. In the U.S., last year's defense spending was well over \$270 billion. The equivalent of eight minutes worth of global defense spending saw the eradication of small pox; a few hours worth of global defense spending could bring an end to malaria; and permanent sources of safe drinking water could be provided for every inhabitant on the planet for the equivalent of a few

weeks of global military expenditure. Surely this is a stewardship issue that Christians should be concerned about.

Fourthly, as Christians we cannot use nationalism as a justification of mass murder. We need to look beyond the ideology of a nation and see the real human beings who we are preparing to destroy. There is some irony in the fact that in many cases it is the same zealous evangelicals who are smuggling Bibles and tracts into the U.S.S.R. to evangelize the people there who are most adamant in supporting the U.S. military policies.

Another issue for concern is that the situation is no longer just one of mutual assured destruction between superpowers, but at least half a dozen other countries also possess nuclear weapons, and more are joining the "nuclear club" each year. Canada has been especially guilty in this horizontal proliferation of nuclear weaponry, by exporting the Candu reactor indiscriminately. The rationale of "Well, if we don't, someone else will" is as morally bankrupt as assaulting a little old lady on the street because if you don't someone else will.

Another aspect of this issue that ought to concern Christians is the prevailing false teaching of the last times, that God is bringing about the end of the world through nuclear disaster, and that we will soon see Jesus. Although I do not believe that we can bring about our own annihilation, much evil and human suffering can be caused. Disasters have happened before, but they have not brought about the end.

In the 19th century, the evangelical churches were instrumental in bringing about the abolition of slavery, and to be a Christian was to be an abolitionist. The issue of nuclear arms proliferation in the 20th century may well be the parallel of the slavery issue of the 19th century, as far as the responsibility of the church is concerned. To be against nuclear weapons is not to be naive. We believe that God is faithful to those who are faithful in prayer. Our call is to love God, to love each other. We put our trust in God who is our Redeemer, the Creator of all creation, who ultimately holds all world events. We must be faithful to what is true. We also need to pray and to actively pursue the life of discipleship, in order that we can be salt and light. Our model is Christ, who gave up His rights and faced death, serving for our salvation.

## Notes

<sup>1</sup> Leech, Kenneth. *Soul Friend*.

<sup>2</sup> Merton, Thomas. *Raids on the Unspeakable*. New York: New Directions, 1966.

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*Henry Krause is a farmer who recently graduated as a Master of Divinity from Regent College, Vancouver, B.C. This article came out of a sermon that he gave at his church in April of this year, at a special Sunday morning service on peacemaking and the arms race, which encouraged members of the congregation to participate in a "Walk For Peace" held in Vancouver on the following Saturday.*



Credit: Interkerkelijk Vredesberad (IKV) (Interchurch Peace Council, Netherlands)

## Resources

**How to Teach Peace to Children** by J. Lorne Peachey (editor of *Christian Living Magazine*), Herald Press, 1981. 32 pp.

Here are three easy-to-read chapters, suggestions for group discussion, and a reading list. The author first writes about teaching values of reconciliation, problem solving, and a sense of inner well-being—all taking place in the family. He quotes Helmut Harder in *The Christian Leader*: "The value-system of the parental generation is the single most influential factor in determining the ideas and lifestyle of the coming generation." Peace is defined as "a lifestyle of encouraging and experiencing reconciliation where conflicts exist." Sources of information for the booklet include five Mennonite, Brethren, and Friends publications.

Chapter two, the focus of the book, has twenty suggestions for teaching peace and categorized into four groups:

1) Atmosphere in the home. Parent support groups give parents the opportunity to draw on a nonviolent atmosphere so they can more easily "create and model it for their children." How parents handle conflict in the home and community has "tremendous teaching influence on...children."

2) Things to avoid in the home: war toys, over-emphasis on possessions, violent TV programs. Teach children that war is *not* inevitable; they can learn that peace is possible.

3) Positive teachings: encourage cooperative play, discuss war and peace with children. Tell peace stories—many of the books listed on the last pages are easily obtainable, though three of the 21 are out of print. Encourage children to imagine what life is like for other people, and encourage them to think for themselves, as opposed to acquiring peer prejudices.

4) Involve the family in activities outside the home; send letters to legislators, support MCC projects; expose children to people from different cultures.

Chapter three is about church and home working together. Children can work with adults other than parents to deal creatively with conflict. Parents can share practical solutions with each other. The author suggests that the church should make a list of peace teaching resources available periodically.

The guides for group discussion, written by David Helmuth and Joyce Mardock, seem flexible enough for a variety of groups to use. They also give opportunity for various involvements by group members, eg, writing out ideas and role-playing. Our church plans to use **How To Teach Peace To Children** as a study guide this fall. I hope that it will help us to be supportive to each other in the task that so often feels as if it is taking us against the current of modern thought.—Beverly J. Short

**Parenting For Peace And Justice**, by Kathleen and James McGinnis, Orbis Books, 1981.

This book includes an introduction, 7 chapters, and a summary. It also has an appendix which contains practical suggestions for the church to work with and support families. Resources include cassette tapes and filmstrips from the National Parenting for Peace and Justice Network in St. Louis, Mo. (The authors are staff members of the organization. Membership is \$10/year and provides a quarterly newsletter.)

The book approaches the subject of parenting for peace from an ecumenical rather than a peace church perspective. It broadens the scope of the subject by including chapters on multi-cultural, inter-racial family living and sex-role stereotyping. This would be a good book for an in-depth group study, perhaps as a continuation of a study series beginning with Lorne Peachey's *How To Teach Peace To Children*. Both books define peace as dealing positively and creatively with conflict.

I am particularly interested in the family meeting as described by the McGinnises. They call it a "weekly class on nonviolence." I'll describe it in some detail:

- I. The components
  - A. Meetings are regularly scheduled so family members can expect a time together.
  - B. Rules are agreed upon in advance:
    1. Take turns talking
    2. Listen when others talk
    3. Talk about one item at a time
    4. No voting
    5. Anyone can put anything on the posted agenda.
  - C. Each person can speak without interruption, without being laughed at or criticized.
  - D. Decisions are reached by consensus, which is more "peaceful and community-building" than voting, which has winners and losers.
- II. Ways of encouraging participation and good feeling
  - A. Include family fun items and service items periodically.
  - B. Consider children's items early in the meeting.
  - C. Exclude punishments where possible; help children to identify ways to change their own unacceptable behaviors.

It seems to me that regularly scheduled family meetings can help to reduce children's anxieties about getting parents' full attention. (Parents have to listen too during the meetings!) I wish the family I grew up on could have handled conflict in this kind of peaceful, loving way. I hope, with the help of books such as these

and groups such as Langley (B.C.) Mennonite Fellowship, to make nonviolent solutions to conflict available for my children.—*Beverly J. Short*

*Bev Short is the mother of two children, Lyriss, 6, and Seth, 3. Two years ago she and her family moved to a chicken farm in Aldergrove, B.C., where her husband Reimar grew up. In addition to her family, farm, and church responsibilities, Bev is a substitute school teacher. In April and June of this year, she and her family participated in two major anti-arms-race rallies in British Columbia.*

**Loaded Questions: Women in the Military**, edited by W. Chapkis, Transnational Institute, Amsterdam (Netherlands), Washington, D.C. 1981, 97 pages, (paper) \$4.95.

"Do equal rights include the right to fight? Could feminists reform the military from within? Are women naturally pacifists? Meeting in April 1981, Transnational Institute convened seventeen women activists and researchers to describe and analyze women in the military. Each article contributes to the consensus that "opposition to all forms of militarism must be a vital part of the feminist movement." (Available from Institute for Policy Studies, 1901 Q St. NW, Washington, DC 20009).—*Jean Oxenhandler, Fellowship*

**Peacemaking: Family Activities for Peace and Justice Handbook**, ed., Jean M. Heisberger (Paulist, 1980) \$2.45 (USA). This small book enables the family to be a laboratory for creative learning, exploration, and actions of peace.—*Delores H. Friesen*

**Children of Hiroshima**, Oelgeschlager, Gunn & Hain Inc., Cambridge, MA 02183, 1981, 332 pages, (at cost) \$9.95.

These are written memories of children who experienced the atomic bombing of Hiroshima. They were fourth and fifth graders at the time. The book was written six years later.

The stories and illustrations are poignant and true. They are not hostile, but are full of incredible compassion. The preface by Professor Osada, and Hibakusha himself, is particularly important, as is the introduction, because both of them give previously unpublished information about the day the bomb was dropped and its after-effects.

**World Peace Prayer** postcards are now available in Spanish. Price: 30¢ each; 10-99 20¢ each; 100 or more 5¢ each.

An interfaith version of the **Resource Guide for the New Abolitionist Covenant** is now available. Price: 30¢ each; 10-99, 20¢ each; 100 or more, 10¢ each.

**Courage in Both Hands** by Allan Hunter contains brief, true stories of women and men who lived nonviolence under dangerous, challenging circumstances. Price: \$1.50.

The above three items are available from Fellowship of Reconciliation, Box 271, Nyack, NY 10960.

**Before It's Too Late** is a report of the Public Hearing on Nuclear Weapons and Disarmament organized by the World Council of Churches in Amsterdam, Nov. 1981.

Single copies: free. Order from: World Council of Churches, 150 route de Ferney, 1211 Geneva 20, Switzerland.

**Peacework**, a New England Peace Movement newsletter published by the American Friends Service Committee, is celebrating its tenth anniversary with a half-price subscription offer for new readers. Subscriptions: \$3.50. Order from: Peacework, 2161 Mass. Ave., Cambridge, MA 02140. Sample copy free.

**Hidden Legacy—A Profile of Radioactive Burial Grounds** is a 15-minute slide show about the upcoming push to site new "low-level" dumps across the nation, especially in the Northeast and Midwest. Rental: \$20 for one week. Order from: Sierra Club, 78 Elmwood Ave., Buffalo, NY 14201.

**The Nuclear Arms Race 1980-81: A Global Perspective**, by Caroline Rees. Contains statistics for nuclear education and outreach. A companion piece to *Who's Afraid of Disarmament?* by Catherine Manno, a fact sheet on the arms race and disarmament, revised in 1979. Each is 35¢ from Women's International League for Peace and Freedom (WILPF), 1213 Race St., Philadelphia, PA 19107.

A film "If You Love This Planet," featuring Dr. Helen Caldicott (president of Physicians for Social Responsibility) is available from the National Film Board of Canada.

**Affirm Life: Pay For Peace, A Handbook for World Peace Tax Fund Educators/Organizers**. Edited by Maynard Shelly and Ron Flickinger. 86 pp., 3-hole punch format for later additions. "Clear, concise resource for anyone interested in the issue of conscience and war taxes. It is both an apologetic and an action guide, exploring and explaining the war tax witness and encouraging the expression of that conviction in tangible ways." (The Reporter for Conscience' Sake) \$3. Order from: Faith and Life Press, 722 N. Main, Newton, KS 67114 or National Council for a World Peace Tax Fund, 2111 Fla. Ave., NW, Washington, DC 20008.

**Repairing the Breach; Ministering in Community Conflict**, by Ronald S. Kraybill (Mennonite Central Committee, Revised 1981) 95 pp. "To make peace is not only to be vulnerable, but to hold fast and embrace the experience of personal weakness... Weakness need neither intimidate nor paralyze. When I face and accept my own vulnerability, I am free to listen to others and to experience the power of love" (from the Foreword). Requests for mediation or training should be directed to Mennonite Conciliation Services, 21 S. 12th St., Akron, PA 17501.

**Women Organizing** the Tribune, issue #16/17, 1981. Available from the International Women's Tribune Center, 305 E.46th St., N.Y., NY 10017, USA.

This special issue of the *Women's Tribune* provides news on women-specific activities around the world. The resources section includes networks dealing with specific topics. The bibliography lists directories, handbooks, how-to manuals, and issue papers.



## Contemplation: A Seed of Strength

by Brenda Stoltzfus

Women came together, thirty women. Women ranging in age from 21-62. Women of different branches in the Mennonite Church and women of various geographical locations. We formed a circle talking about expectations and our reasons for coming. A ball of multicolored yarn was passed from one to another, and each woman held the yarn while speaking, knowing every other woman was listening carefully to her words. And women spoke. Some came because they were tired, some because they were searching for feminist spirituality, some were trying to understand what being Mennonite and feminist means and some were curious. Diversity and commonality were evident and a high level of trust was established quickly. When the last woman had spoken, the yarn formed a beautiful network of color, connecting everyone in the circle.

Symbolism; something we are not used to in worship, became an important part of the weekend, particularly the Sunday morning service. Each woman brought forth a symbol of lostness, brokenness, search, spiritual renewal, bonding and a wealth of many more. One by one, we shared our personal symbol and received grapes from the woman preceding us as the communion symbol. This Sunday morning worship was the last part of our retreat but the beginning of much more. Tears were shed and our sisterhood celebrated. We sat in awe as each woman brought a gift, a part of herself, and we ate the grapes together. Two women danced a dance of our shared life together. The outward movement of dance relaying the inward understanding of our sisterhood, the magic of the morning seemed a climax, the magic of women discovering power and spirituality within themselves and sharing that discovery with each other.

The place of our coming together was the Fatima Retreat Center in South Bend, Indiana, a Catholic center for group and personal retreats. RoseAnn Trzil, a full time staff member provided a personal resource to the group and Carol Hull (Newton, KS) was the input person. Carol led the group in contemplative silence, input and discussion. With her leadership we found that shared silence is as meaningful and powerful as discussion. Because of the silence, we had something to share with each other and because of our sharing together the silence held more meaning.

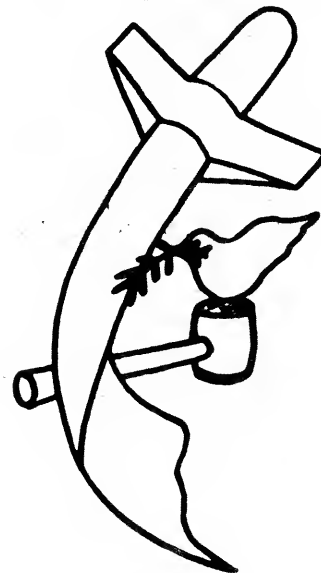
Taking leave of each other was difficult. No one wanted to end it, even though many of us would continue to see one another. Something unique had taken place. Women had together searched for what it means to be Mennonite and feminist. Women had heard each other's pain in the attempt to realize their spirituality. Women had discovered that their spirituality may be different than that of their church or their brothers and had a taste of the freedom to find out what their own spirituality might mean. Women had cried

together, laughed together, ate together, joked together and had begun to open up a part of themselves they knew little about. So new was it that no language existed with which to speak both about the retreat and about the new dimensions of feminist spirituality.

Reflecting on the retreat, my mind continually returned to the Sunday morning worship service. The beauty of the diversity and oneness shared by us all, but even more, the power of seeing women create their own liturgy from the depths of their being. We left still holding that power as strength within us and with the hope that we may all continue our search as feminists building our spirituality. And, with the hope that we may reach other women and continue to retreat. Retreat and contemplation are the seeds and the strength of action.

The retreat was sponsored by the Resource Center for Mennonite Women in Elkhart, Indiana. A central focus for the center is a concern for nurturing our spirituality as women and the retreat in South Bend was one way to do this nurturing. Other programming in the plans include three more retreats this year, a series of workshops and lunch meetings for women. These additional programs are being planned in response to the support of the women attending the retreat who expressed need for further work in this area.

Sandra Wiens is the full time Coordinator of the Resource Center and the other Board Members are: Jan Lugibihl, Dorothy Yoder Nyce, Ann Schertz, Mary Schertz, and Brenda Stoltzfus. Any contacts, questions, suggestions or support is welcomed as the Resource Center is still in the beginning state. Mailing address: Sandra Wiens, 509 W. Franklin Apt. B, Elkhart, IN 46516.



## News and Verbs

**Lois Kanagy**, Corvallis, Oregon, addressed the 3,000 people who came together in that city for a "Walk for Survival," expressing support for a bilateral freeze of nuclear weapons. She was asked to speak from the viewpoint of the moral/Christian perspective. She received a standing ovation as she called for repentance—a turning away from our dependence on military power to a new way of solving international problems.

**Ruth Klaassen** led a workshop titled "Peace and Human Aggression" at October's Women in Ministry Conference held at Rockway Mennonite Collegiate, Kitchener, Ontario. She also organized the 1982 Mothers' Day March for Peace in Waterloo, and has worked for eight years with the Peace Research Institute, in Dundas.

**Jeannie Zehr**, editor of *Window to Mission*, and her husband Marvin visited congregations in Pennsylvania, Minnesota, South Dakota, North Dakota, Montana, Saskatchewan, Washington, during the past summer.

**Jennifer Haines**, Denver, Colorado, arrested at the Rocky Flats Weapons Plant last Christmas, was released in March, and re-entered the facility carrying an Easter lily a short time later. For this she was booked on charges on contempt of court.

A resolution proposed by **Eastern Mennonite College nursing students** on the effects of nuclear war has been passed by the National Student Nurses Association. It urges special education for student nurses on the threat of nuclear war and asks that student nurses associations encourage research on health implications of nuclear war. "A single nuclear device would result in tens of thousands of severe burn injuries," reads the resolution, "and the entire United States has intensive care facilities for fewer than 2,000 such cases."—*Mennonite Weekly Review*

Peace Resource Center, Wilmington College, Wilmington, Ohio 45177, maintains a vast loan library and keeps abreast of publications.

Peace Unearth, 1483 Pembina Hwy., Winnipeg, Manitoba R3T 2C7, compiles a directory of Canadian peace organizations. Cost of the directory is \$6.00.

Project Ploughshares of Canada is supported by organizations and church bodies, including the Mennonite Central Committee. They have branches in Saskatoon, Saskatchewan; Helson, British Columbia; Sudbury, London, Orillia, and Fort Erie, Ontario; Paradise, Newfoundland; Wolfville, Nova Scotia; and Charlottetown, Prince Edward Island. Specific information can be had from Institute of Peace and Conflict Studies, Conrad Grebel College, Waterloo, Ontario N2L 3G6.

Six women received \$500 scholarships during 1981-82 at Mennonite Biblical Seminary from Women in Mission (General Conference Mennonite): **Anne Crawford, Anne Garber, Eileen Kaarsemaker, Andrea Lange, Jan Lugbihl, and Donnita J. Payne.**

The Women's Missionary and Service Commission (of the Mennonite Church) helped finance the seminary education of three women during the past school year: **Naomi Stambaugh**, Winchester, Virginia; **Lora Miranda**, Puerto Rico; and **Mary Ann Miller**, Goshen, Indiana.

**Lucia Galloway Dick's** article about involvement in peace issues, "What in the World is Wrong with Me?" appeared in the Pasadena, California, *Star-News*, June 20, 1982.

At an August 6 prayer vigil in Atlanta, Georgia, remembering the people who died in Hiroshima and Nagasaki thirty-seven years ago, **Mary Hurst**, MCC worker from Harrisonburg, Virginia, related the story of Sadako, a young Japanese girl who died of leukemia due to exposure to radiation (documented in *Sadako and the Thousand Paper Cranes* by Eleanor B. Coerr, Putnam, 1977).

In Brazil, **100,000 union women** marched with their babies to free the imprisoned union leaders. Soldiers refused to fire.—*Information from Third World Women's Project, 1901 Q St., NW, Washington, DC 20009*

**Over 3,000 women** gathered in Washington, DC in November 1981 for the second Women's Pentagon Action. Nearly a hundred women were arrested for blocking access to two entrances to the Pentagon. Forty-four women spent the first night in jail, and most were released within ten days. Four women with 30-day terms were told to take an I.Q. test, and when they refused they were placed in disciplinary isolation for the weekend. The network of women outside made immediate outcry. The following Monday, December 7, prison officials admitted that the test was only required for prisoners expected to stay for at least a year.

**Las Madres de la Plaza de Mayo** (the mothers of the Plaza de Mayo) in Argentina have now been forbidden to continue their "watch," protesting missing family members. They simply walked silently in a circle—the number of women gradually increasing—their heads covered with white handkerchiefs. Without realizing it, these women took "attributes" which have historically and culturally been relegated to women—passivity, resignation, and calm—and turned them into a strong and decisive political act.

Dutch Mennonite women have become known for organizing bi-monthly solidarity marches in The Hague, protesting the disappearance of people in Argentina and in other countries. **Tiny van Straten** reports: "Like the so-called 'Crazy Mothers of the Plaza de Mayo,' we walk through the town in deepest silence, while we have the name of a disappeared person on white scarves bound around our heads. We go to the Argentine Embassy and to our own government on behalf of our Latin American sisters who are forbidden to take such actions, to ask about the fate of their husbands and children. Afterwards we assemble in the Mennonite church for worship. Each time 500-1,000 women from different denominations take part. Many

Mennonite women participate, even though it is relatively new for them to walk on the streets and witness in this silent way.... In August women lined up in front of the Peace Palace (the International Court of Justice, The Hague) to mourn the dropping of the first atomic bomb on Hiroshima in 1945 and to protest the arms race. The strong movement among Dutch women against the arms race is part of the international movement of Women for Peace."

Third World Women's Project is bringing to United States **Beverly Manley**, president of Women's Movement in Jamaica of the People's National Party (October 1982), **Tamara Sanches Pena**, former Bolivian congresswoman (November 1982), and **Virginia Vargas**, coordinator of a feminist center in Lima, Peru (February 1983). Third World Women's Project has available the film "South Africa Belongs to Us" and the slide show "Women and the Church in Brazil." Contact the Project at: Institute for Policy Studies, 1901 Q St., NW, Washington, DC 20009. You can get on its mailing list.

In Haarlem, Holland, where in 1980 62% of the population supported the Inter-Church Peace Council and its campaign for nuclear disarmament, the city council established a working committee to study how one city can withdraw from the war effort and work toward a peaceful society. Haarlem began replacing street names which glorified wars and war heroes with new ones. The Generaal Cronjestrat, for instance, became Mahatma Ghandistraat. Haarlem is rewarding the best suggestions for such name changes with original works of art done by pacifist artists.

In the North German town of Tostedt the churches collected DM 142543 for a development project in Somalia, which, they proudly noted, was 200 Marks more than what Bonn spends on the military every second.—*Jan Gleysteen, "The Dutch Sickness," Festival Quarterly, November-December 1981*

**Women in Mission**, General Conference Mennonite, is preparing two peace kits, one for children and one for adults. These will contain material that deals with effects of nuclear armaments. They will be available for examination by congregations interested in developing collections of peace resources. Write: Joan Wiebe, Box 347, Newton, KS 67114.

**Dorothee Solle**, Hamburg, West Germany, has written "In the House of the People Eater," a feminist disarmament story. Appropriate for adults and children, it can be ordered from *The Other Side*, 300 W. Apsley, Philadelphia, PA 19144, for \$1.00 per copy (six or more: 50¢ each). Dr. Solle says, "As Christians, we can say of churches that fail to resist preparations for mass murder that they are faithless. They are saying, 'There is nothing we can do about it.' This is the exact opposite of faith. To feel powerless is to have no faith. It is a lack of capacity to give one's self. It is a fear which blocks me so that I hold onto my structures and fears instead of giving myself to the Almighty. In this faithlessness, you live in the house of the People-Eater until you are eaten. But in the act of faith, one leaves the house, and frees one's heart from the forces which spread the bad news of fear and powerlessness."

**Vera John-Steiner** has published "Learnings from the Holocaust" in *The Prophet*, campus ministry paper of University of New Mexico, October 1981. Dr. John-Steiner sites three reasons for the rise of Nazism in the 1930s: the need for uniqueness after losing a war, fierce nationalism, and the creating of an invisible enemy.

**Donald D. Kaufman**, Bethel College Church, North Newton, Kansas, prepared a sermon entitled "Mothers Work for Peace," using as supporting Scripture: Deuteronomy 6:4-9, 12-15; Micah 6:14b; Matthew 5:9,10; and Romans 12:21.

The American Friends Service Committee encourages participation in the Soviet-American Photo Exchange. "To participate, simply have a picture taken of you and your family (or those living with you) in the living room of your home. Take a closeup; the faces should be clear. No pictures of the outside of your home, please. Sign first names underneath each face in the photo, including pets. Attach your address to the photo on a separate piece of paper and send to The Association for Humanistic Psychology, 325 Ninth St., San Francisco, CA 94103; Attention: Societ-American Photo Exchange. The envelopes will be forwarded to Moscow and distributed to Soviet families, who will in turn send a photo to the address included with the American family picture."

Educators for Social Responsibility is an organization seeking to educate teachers at all grade levels, school administrators and parents about the dangers of nuclear war, strategies for disarmament, and ways to influence national policy. For information, contact Shelley Berman, Program Coordinator, ESR, 639 Massachusetts Ave., Cambridge, MA 02139.

**Julie Garber** and **Ann Headley** were co-leaders of the Fellowship of Reconciliation Plowshare Coffee House and Discussion Center in New York City during the United Nations Special Session on Disarmament. They offered a full program of speeches, workshops, entertainment, and literature to parallel the issues addressed in the course of the UN disarmament talks.

**Sister Pat Mahoney**, BVM, Denver, Colorado, and **Sister Marie Nord**, OSF, Colorado Springs, entered Rocky Flats Weapons Facility on September 7 to raise signs and to pray. (See Letters.)

"The Stone Wall" and "A Peaceable Garden" by **Ingrid Rogers**, "Bedbugs and Madmen—Battle for Peace" by **Twila Miller**, and "All Our Sons" by **Muriel Thiessen Stackley** are part of the MCC Players "A Cry for Peace" repertory. **C.M. Kathleen Hull** (Home Street Mennonite Church, Winnipeg) and **Bev Sawatzky** (Bethel Church, Winnipeg) are the women in the six-member troop.

A new study by Marion Anderson of Employment Research Associates shows that increased military spending increases unemployment and that most of the job loss is among women. In 1980, says the study, women experienced a net loss of 1.3 million jobs due to the shifting of federal funds to the military. Complete copies of the study are available for \$2.50 from the

National Organization for Women, Box 7813, Washington, DC 20044.—*The Mennonite*, 28 September 1982

**Sandy Wiens** has joined Mennonite Voluntary Service to serve as a one-person unit providing leadership for the Resource Center for Mennonite Women in Elkhart, Indiana. Sandy and others developing this new center are seeking to provide a physical space for women to be with each other, to be alone, and to receive counsel. It will be a place for Mennonite women to make connections spiritually and emotionally with poor women and women of color and provide opportunity for exploration of self through the arts. (See article in this *Report*: "Contemplation: A Seed of Strength.")

**Jude Krehbiel** is part of a three-member drama-musical tour group called "Road Less Traveled," seeking to challenge audiences with their messages geared toward world hunger and peace issues. "Road Less Traveled" will be performing in churches, schools, camps, and at peace conferences September 1982 through May 1983. For information, write Mennonite Voluntary Service, Box 347, Newton, KS 67114.

**Linda Schmidt** has been recognized by Mennonite Central Committee—U.S. Executive Committee as half-time staff person for women's concerns. Although funding will continue to be provided by U.S. Peace Section, Linda was given access and accountability to MCC—U.S. and MCC in this expanded role. Committee members also encouraged Linda to take leadership in developing long-range proposals for the direction of the women's committee and the staffing of women's concerns, and that this should be done in collaboration with other MCC staff and denominational groups.

Growing out of a central focus on Christ as Savior and Lord, and after a nine-month period of intense study, the Lombard (Illinois) Mennonite Church has established the Lombard Mennonite Peace Center. A director (half-time) is being sought. Interested persons should send resume, letter of application, statement of vision and commitment, and names and addresses of refer-

ences to: LMC Peace Committee, 528 East Madison, Lombard, IL 60148. A mid-November application deadline has been set. Call 312-627-5310 (evenings, 312-629-3061) if you want more information.

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## Letters

### Postscript to July-August Report, Focus on Sexuality

Some of your readers will be interested in a new publication, *Women and Therapy*, published by Haworth Press, 28 East 22 Street, N.Y., NY 10010. It is a quarterly journal designed to "facilitate dialogue about therapy experiences among therapists, consumers, and researchers." The journal is "feminist in orientation and views therapy as an educational, expanding process for personal growth."—*Ethel Yake Metzler, Goshen, Indiana (August 22)*

This is the first time anyone has gone all the way into the Rocky Flats Weapons Facility to witness for peace. Past their security and everything—into the bowels of the place. It was an overwhelming experience. The plant officials were thoroughly rattled that we got in. We believe there is no security for this evil—it will always be vulnerable to the power of the Holy Spirit. Pat (Mahoney; see News and Verbs) and I were very aware of being carried by the prayers of many and the overwhelming protection of a loving God. At this time (September 8) we are both out of jail on a personal recognizance bond. We are being charged with falsifying the passes we used to get in and with criminal trespass. Maximum penalty for both charges is five years of \$3,000 fines. We will be having a preliminary hearing September 27 at the Denver Federal Court. Please continue to remember us in your prayers.—*Marie Nord, Colorado Springs, CO*

**Editor's Note:** The trial has been set for November 22; the trial judge will be Zita Weinshenk—mts

The *REPORT* is published bi-monthly by the MCC Committee on Women's Concerns. The committee, formed in 1973, believes that Jesus Christ teaches equality of all persons. It strives to promote this belief through sharing information, concerns, and ideas relating to problems and issues which affect the status of women in church and society. Correspondence should be addressed to Editor Muriel Thiessen Stackley, 4830 Woodland, Lincoln, NE 68516.

To subscribe or change your address, please send your old address with your new address to: MCC, 21 South 12th Street, Akron, PA 17501. Allow 2-4 weeks for address change. Contributions welcome.

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